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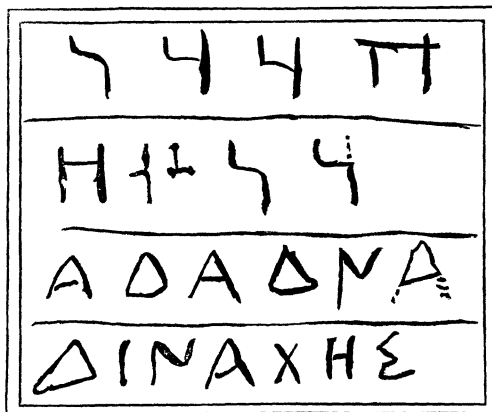
A SOUTH-BABYLONIAN ARAMAIC-GREEK BILINGUAL.

BY PROFESSOR DR. EBERHARD SCHRADER,

Berlin, Germany.

On page 256 of his work—*Les vrais Arabes et leur pays* (*Bagdad et les villes ignorées de l'Euphrate*), Paris: 1884—Monsieur Denis de Rivoire gives, in connection with a non-Semitic (line 5: m u - n a - r ū indicates without doubt its character) cuneiform inscription engraved in the old Babylonian characters, but very indistinct, also an inscription in Aramaic and Greek characters, to which I beg leave to invite attention.

This inscription, consisting of four lines, was found by him in one of the temple-walls of Tello, the site of Old-Babylonian ruins well known through the excavations of Monsieur de Sarzec. It is engraved on a brick (burnt-brick), which was found built into the wall and is not the only one of this kind.



The Greek inscription is clear at first glance, and is to be read ΑΔΑΔΝΑΔΙΝ-ΑΧΗΣ, i. e., 'Αδαδναδινάχης, and finally, by the addition of the ending ης, the Grecian

gnesio-Babylonian name: A d a d-n â d i n-a ḥ, i. e., “(God) Hadad gives a brother.” The ends of both sides of the A in the third line, in the group NADIN, which are not clearly indicated in the original, I have myself completed. The name in question is formed according to the analogy of others, as e. g. N a b ū-n â d i n-a ḥ, etc.

That the other is an *Aramaic* inscription can also be seen at once. With the exception that the first letter to the right in the second line, apparently *Nun*, is to be completed as an Aramaic *Daleth*, this name is also very clear, and is to be read: **הדרדנאח**, i. e. H d d n d n' ḥ = H a d a d n â d i n a ḥ.

The two inscriptions correspond exactly, and contain *one* and the *same* proper name. It is customarily the rule in the rendering of Aramaic, e. g., Palmyrenean, names into Greek, that the Greek ending *ης* corresponds to the emphatic **נ**, e. g., **שלמא** = *Σαλμης* (and again *βουλευτής* = **בילוטא**); in this case an **נ** is not expressed. We meet, however, with **ורר** = *Ουρωδης*, so that no real objection can be offered in this case.

The foregoing Aramaic characters, in many respects, resemble the Egyptian-Aramaic characters of the third to first century B. C. This corresponds satisfactorily to the age which one would naturally conjecture. As the brick was built into the wall—and a temple-wall at that—one would expect to find, in the bearer of this name, a public person, a monarch perhaps, who (under the supremacy of a mightier ruler(?)) had command of a particular regiment, drafted in some way or other.

The name itself is of especial interest as, on the one hand, it is purely Babylonian in its structure, and, on the other hand, it contains the name of a god, which is certainly not a gnesio-Babylonian, but rather a purely Aramaic name. It, as well as its character, was long known to the Assyrians. Already Ašurbanipal knew of a Syrian prince, Bir-dadā, i. e. **בר-הדר** *Bar-hadad*, and, in a variant, represents the god as AN.IM. i. e., as “god of the atmosphere,” especially of the heaven. (Cf. the author's *Keilinschriften und Geschichtsforschung*, (1878) pp. 538, 539). In the time of the *Assyrians*, however, we do not know (at least at present) of any purely Assyrian proper name into which the name of this foreign god enters. Not till later does the cultus of this Syrian god appear to have become so thoroughly settled among the *Babylonians*, that they did not hesitate to compound new formed Babylonian names with the same.

Berlin, May 4th, 1885.

P. S.—Professor *Euting*, of Strassburg, writes me that he judges the Aramaic characters of the inscription “to correspond to those of the beginning of the third, perhaps even of the end of the fourth century B. C. (310–250 B. C.).”

Berlin, May 8th, 1885.

POSTSCRIPT.

On the 30th of May, Professor *Euting* wrote me from Strassburg that in the *Comptes rendus de l'Acad. des inscr. et belles lettres*, Paris, 1884, p. 201 (Proceedings of June 13, '84)—I myself have not as yet seen these proceedings—he read the following report :

“M. de Vogüé fait une communication sur des briques qui ont été trouvées à Tello, en Chaldée, par M. de Sarzec. Ces briques sont marquées d'une estampille uniforme qui donne, en caractères araméens, puis en caractères grecs du second ou du premier siècle avant notre ère, un même nom propre sémitique : *Hadadnadinakhi*. C'est probablement le nom d'un roi de la basse Chaldée.”

According to this, the priority of reading this Aramaic name belongs to M. de Vogüé. I have only the following remarks : (1) in the copy of the estampille which I have there is no trace of an Aramaic Jod, to which de Vogüé's —*khi* refers, and (2) the name is not “d'origine sémitique,” but rather specifically Assyrian-Babylonish in its structure.

Berlin, June 1st, 1885.